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The Masonic Craftsman

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OBIT

"What is this mystery that men call death?
My friends before me lies; in all save breath
He seems the same as yesterday. His face
So like to life, so calm, bears not a trace
Of that great change which all of us so dread.
I gaze on him and say: He is not dead,
But sleeps; and soon he will arise and take
Me by the hand. I know he will awake
And smile on me as he did yesterday;
And he will have some gentle word to say,
Some kindly deed to do; for loving thought
Was warp and woof of which his life was wrought.
He is not dead. Such souls forever live
In boundless measure of the love they give."



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STAR The latest annual Proceedings of the Massachusetts Order of Eastern Star indicate that this fine organization continues its good works, quietly and efficiently caring for its own and conducting its work with the dignity and prudence befitting its 61 years.

New officers come into the administration, but always with a fine precedent to guide them, bringing fresh zeal to a worthy cause.

As an ally of Massachusetts Freemasonry, although not a part of it, the men and women of this fine organization deserve credit for good work in the fraternal field.

To the newly-elected Grand Matron THE CRAFTSMAN proffers best wishes, and to the retiring Grand Matron felicitations upon the successful completion of a busy year in difficult times.

RETURN From the country and seashore the hosts return. School, that bugaboo which to youth appears as an ominous hardship; the "fired" business man facing a plague of new inquisitorial impositions from Washington with mixed feelings—in many cases with apprehension—all too soon the joys of the sojourn away from the marts of men will be but a memory.

Lodges resume Work. The Master to whom is delegated the rule and government of his lodge will find perhaps a little brighter outlook in some respects, but, generally speaking, the old lethargy will be as much in evidence as ever, and he will need to draw on whatever resources of mind and body his summer vacation has brought him to stimulate interest and activity in the members of the lodge. The matter of making new Masons, with the attendant ritual and rehearsals, will absorb part of the time, but more important than this will be the enlightenment of those already within the Craft as to their responsibilities toward it; and it is deplorably true that much of this is needed.

The indifference of the average man to his Masonic ties is a thing to be concerned about; it should be the chief concern of those in authority. Granted a multiplicity of distracting outside interests, the picture of our allegorical enterprise and the great opportunities for service within it is not flattering, and the need for improvement should be made so plain that no one with a sense of responsibility or desire to be of service to his fellows will seek to avoid it. This can be done in many ways—differently according as men may interpret perhaps—but it can be done by all working to one

end. Until new interest is awakened and the whole force of Freemasonry and what it stands for is put to work, it cannot be said to be worthy of its inheritance.

It is to be hoped that new zeal will be found after the holiday season, for greater effort on behalf of real Masonic Work.

FISH In a recent issue of THE CRAFTSMAN, and titled "Tripe," exception was taken to a contemporary's parody on the obligation of a Freemason, and a rebuke was administered to its author for seeming levity.

There have been other breaches of good Masonic manners in the past, and it was felt that the best way to discourage them was to condemn them promptly, categorically and unequivocally.

While entirely a matter of ethics, none the less an undignified utterance even remotely connected with a sacred rite is to be deplored, as good Craftsmen will agree.

It seems, however, that the composition was intended to be humorous, and we are taken to task by its author in a delightful if not convincing dissertation for a lack of appreciation of the elusive art of satire.

One delightful repercussion has followed from the literary jousting: our fellow editor, whose product was damned, comes back handsomely and with a bigness of heart which proves him to be a man of large mind and stout epidermis, turns the other cheek, taking all the ground from under our editorial feet by sending to us securely packed in ice a lordly thirty-pound Chinook salmon clear from the other side of the continent, with an invitation to visit those vast spaces of the West, where all things in Nature are superlatively excellent and only man is vile.

It is never a pleasure to criticize one's fellows. It is ever a pleasure to meet a genuine man; and the enjoyment of that fish will long remain a pleasant memory.

SPAIN Out of harassed Spain pours a deluge of propaganda, most of it emanating from embassy sources and the government side. The story of "The Martyrdom of Madrid" by the French journalist, Louis Delapree, describes the horrors of a besieged city with a plentitude of detail which is harrowing in the extreme. It wrings the heartstrings to read his story, which presumably is intended to elicit the sympathy of the outside world. A communication from the Spanish embassy in Washington, D. C., sets forth the "persecution of Jews and Freemasons in rebel Spain," and, presumably, is intended to alienate American Freemasonry from General Franco and his supporters.

Other printed and typewritten topics in similar vein seek to stir the emotions of Americans, but at this distance, it is impossible to get at the root of things. Deferred decision is counselled, even at the risk of appearing callous to the sufferings of innocent people.

The attempted tie-up of Freemasonry with the present revolution and citation of the theory that Freemasonry similarly caused the French Revolution, is

not convincing, in the light of well authenticated historical facts. The strength of Freemasonry in Spain has never at any time been an important factor in the affairs of that country, but now, apparently, any sinister circumstance is attributed to it or its virtues extolled, according as the propagandists desire.

Whatever the outcome of the present fratricidal struggle, the truth is evident that any policy of misrule or suppression of the free spirit of a people will inevitably bring retribution to its perpetrators.

The sympathy of Masons as of all decent-thinking humans will go out to the unfortunate and helpless women and children in their present extremity in Spain, and when the light is sufficiently strong to see the truth, a more material support will doubtless be forthcoming.

MORE A copyrighted dispatch from Berlin to the *New York Times* under date of September 15, brings the startling news (?) that "Masonic lodges in the U. S. are supporting Bolsheviks in return for the assurances that the Masonic movement (whatever that is) will enjoy complete freedom in 'Red Spain.'"

It is further alleged from the same source (Angriff) that "American Masons are collecting a squadron of 18 bombers which will be named after high Masonic chiefs to be smuggled into Spain."

Still further that "gigantic sums for the purchase of influential American newspapers . . . the sum mentioned is a hundred million dollars," and more to the same effect.

Were it not for a saving sense of humour which is possessed by most Masons, the mention of such vast sums of money, the implied political influence of American "chiefs" who must be flattered to have such engines of destructions named for them, would indeed seem to involve the Craft in dastardly deeds.

But the fact is that the insinuations are baseless, being purely propaganda, and of a particularly vicious sort.

The cause of peace and goodwill is not helped by such slanders.

STANDARDS One thing sorely needed today is recognition of the existence of moral standards which are something more than the expression of individual likes and dislikes, and which are therefore binding on all men. Many people nowadays deny the existence of any objective standards of conduct. They argue: How can there be a science of morals when questions of right and wrong are merely matters of individual taste? They incline, as Stevenson said, to "Cain's heresy"; they let their brother go to the devil in his own way. Many people are actually afraid of condemning any action of anyone else (unless, of course, it causes them personal inconvenience), as if there were something specially broad-minded in denying the existence of moral standards.

Two things are beyond dispute. One is that no society can continue to exist without any moral standards. Positive law will not take the place of morality

as a restraint on men's selfishness and savagery, for as has often been observed, any law that is in advance of public moral opinion is powerless. A striking evidence of the truth of this was the 18th Amendment, the farce maintained during its existence, and the final repudiation by the public of its authority.

The second thing which cannot be disputed is that moral standards must be recognized as having authority. And this authority wherein it is said "Thou shalt, Thou shalt not." Where is this to come from? Mainly perhaps from Religion, and backing up religion, from the Masonic fraternity; for it is of the essence of Masonic law to support the moral law, and it were idle to deny it. No community can continue to exist without a moral law, and this will not be done but by plain men thinking out the implications of their faith and then having the courage of their convictions.

So men who profess to be Freemasons may find, if they will, a really serious work to do outside the lodge-room, and by so doing render a service unequalled in any other field—with assurance that their efforts, according to the degree to which they put their talents into it, will redound to their own satisfaction, and maintain or advance the happiness of living.

Not an easy effort, to be sure, but worthy of a persevering best.

DUES Truly a hot subject for hot weather is this matter of dues, yet it remains to plague secretaries whose job is closest to it, as well as the master, who seeks to keep his lodge solvent.

The crisis in N.P.D.s is probably past for the time being, and yet the problem remains a constant one. There is discussion pro and con as to whether 'tis best to drop men because they cannot pay, creating thereby a potential source of soreness, or to carry delinquents along until their fortunes improve and they may be able to square themselves and be in "good standing" again.

Incidentally, that "good standing" phrase is a misnomer, for surely if one is poor and downcast because of misfortune, unable to meet his honest obligations, he should not be an object of contumely from those who should by every right proffer him the hand of friendship. Something is said somewhere about "help, aid and assistance," and we hold it to be hypocritical to subscribe to such tenets while at the same time frowning upon the unfortunate. Certainly no man is less a Mason because he has been dropped from the rolls for unpaid dues, if he has lived his Masonry. That precious flash of Light which came to him at the altar may burn just as brightly for all of poverty or mischance, whether he be affiliated or not.

The hardy, complacent soul who, with comfortable bank account seeks to run the fraternity on a business basis, can sometimes err in the matter of efficiency. Before casting off a brother from his Masonic tie, the greatest of care should always and in every instance be exercised so that no injustice be done.

Charity has been said to begin at home, and surely a Mason's home lodge is the place wherein he ought to be able, with confidence, to see it exemplified.

A Monthly Symposium

Is A Final Authority to Resolve Craft Questions Possible to Devise?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

SUPREME AUTHORITY NECESSARY

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

IT has always seemed to us that a divided authority is a weakened authority, and the best results are secured through a centralization which has the confidence of all and comprising the ablest and most experienced administrators. This is true of Freemasonry as of all institutions. With proper safeguards set up to prevent a dictatorship or an autocratic hierarchy, great benefits would, it is believed, accrue to the Craft, much waste and confusion in duplicated effort be eliminated and a higher ratio of efficiency secured.



In the Scottish Rite there are in the United States two jurisdictions—North and South—with headquarters in two sections, functioning independently and yet in close collaboration with each other. The system is an excellent one. One has only to study the Proceedings of the "Mother" and the "Northern" jurisdictions to be convinced of the merit of the method.

In so-called Blue Lodge Freemasonry, however, there are in this country no less than forty-nine separate and distinct grand jurisdictions—some of them of ancient origin, steeped in the atmosphere of tradition; others in the newer sections of the country where tradition is not the same fetish but where none the less the charitable and human impulses of the Craft pulsate no less ardently. If the work and direction of all could be coordinated in some form, a united and clearly defined front might be presented to the world. Because a thing has been done in the same way from time immemorial is no reason for not changing it, and in days like these when an altered world compels altered practices, administrative thought should be given to what is an important matter. Necessity may ultimately compel it—incredulous as that may seem.

We know there will be objections raised to such a plan by those of the older tradition, to oppose this establishment of a Supreme Court of Freemasonry with authority to act; the old arguments will be hashed and rehashed and the bogy of a national grand lodge paraded—nevertheless there still is place for a single unified authority in United States Freemasonry. The United Grand Lodge of England functions as a governing body for thousands of lodges scattered all over the face of the earth, and is preeminently distinguished, enjoying the confidence of all. Were it

otherwise, confusion and misunderstanding would inevitably ensue throughout the Empire; harmony is the peculiar strength of any institution, particularly this of ours, and the harmony of the Grand Lodge of England is proverbial. Sound sense would seem to dictate the establishment of a somewhat similar supreme authority here. Human nature does change, with increasing knowledge, at least in its background: no man of enlightened thought or breadth of vision need fear that with the right will to cooperate a Supreme Court of Freemasonry can be other than practicable, possible, and desirable.

The topic, however, is too big in scope to be suitably covered in the brief limits of this symposium. A national plebiscite may well be taken to ascertain the will of the Craft. After that, organization and essential details could be taken up and concrete action formulated.

NOT POSSIBLE YET

By J. A. FETTERLY,

Editor *Masonic Tidings*, Milwaukee

HERE is a subject in direct line with previous discussions in these pages of the possibility or practicability of a Central or Supreme Grand Lodge. While the present subject has a somewhat more general aspect, it settles down to practically the same thing. Whether it be called General or Supreme Grand Lodge, or whether it be styled a Masonic Supreme Court, the mechanics of organization would be about the same, and the arguments against the one as effective against the other. These arguments have been recited time and again, but may be boiled down to one—the fear



of a loss of dignity and power on the part of individual grand lodges. In other words, selfishness of state grand lodge officials.

The organization of any general or final central authority would inevitably mean the surrender of some authority by the state bodies. And this they cannot contemplate without shivers of apprehension at the possible results. While they may not voice their apprehension, they are mentally certain that Freemasonry would never survive any such governmental earthquake.

Of course, such an attitude is both unwise and against the best interests of the fraternity, but try

and get official Freemasonry to see it. As long as such a view-point is general—and it is because such a change would affect them alike—what can be done about it? The only remedy would be for the rank and file of the Craft membership to arise in their might and act according to their convictions. But here again, there are serious disadvantages to overcome, for, sad to say, the rank and file is neither accustomed nor qualified to act decisively, of its own volition. It has too long accustomed itself to play the game of "follow the leader," and has thus lost its power of initiative.

The establishment of a central or supreme power—call it Grand Lodge, Supreme Court, or what you will—is highly desirable for the benefit of Freemasonry in the United States; but before any such action can be taken, there must be a wide-spread campaign of education as to the advantages and benefits to be derived.

POSSIBLE, BUT NOT PROBABLE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

IS IT Possible to Devise a Supreme Masonic Authority to Resolve All Craft Questions?" We suspect that this topic arose in the mind of a colleague during the late heated discussion of the make-up of the Supreme Court of the United States. Why not, he may have reasoned, an ultimate tribunal for American Masonry, to which might be referred for final settlement any and all differences between jurisdictions or brothers, not to be settled by direct negotiations between the parties immediately concerned.



These symposiasts have already presented the arguments for and against a general Grand Lodge, and their opinions have been clearly stated. It would seem at first glance that the present topic necessitates a going over the ground then covered, being a distinction rather than a difference.

Yet perhaps some of those who shy so nervously at the mention of a national governing body for the Craft might be brought to calm consideration of a Masonic Supreme Court. That something of the sort, to harmonize and unify the many Craft sovereignties now existing would be advantageous, must be apparent to those really informed of conditions, and the necessities that intensify the situation.

We have lately discovered that a Supreme Court, for all its dignity, and its apparent remoteness from the daily life of the people, is not beyond the reach of factional attack and the sharp criticism of those who put partisanship beyond all considerations of national safety. We could hardly expect that a similar body, authorized to decide on matters of procedure and constitutional questions, and able on occasion to even interpret the sacred "landmarks," could be chosen, installed and function without raising a storm of protest. No matter how closely limited might be

the nature of causes to be brought before such tribunal, there would be those to angrily protest that their own privileges, as grand masters and the like, were being infringed.

The campaign for such an august Masonic judicial body would be at least enlivening. The discussion would give vitality and zest to the usually monotonous outpourings of jurisprudents of every grade. And the Craft is blest with those greatly learned in the law, even to a superfluity of numbers and volubility, and to a constant entanglement of issues.

Just now there are all manner of slogans and battle-cries available, as for instance the "nine old men," with of course the number as proposed to be substituted, and with the implication that the brothers thus honored were in their dotage. Or the possibility of "5 to 4" judgments could be dwelt upon, as being un-Masonic, unjust and giving powers of final decision to one man, who would thus become a super-grand master, dictator or sole arbiter of Freemasonry.

But upon second thought there could be no similarity between a Supreme Court which is by constitutional right a co-ordinate branch of the national government, and a body devised to render final decisions for Masonry. For there would in such case be no co-ordinate legislative and executive bodies to balance and make complete the set-up. Therefore we must hold that a Supreme Court for the Craft is impossible, without a national executive and a like comprehensive Masonic legislature. We are thus thrown back in our theorizing on a General Grand Lodge, and that question this Symposium has already settled.

HIGHLY IMPROBABLE

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

IT is of course possible to devise a system providing for the establishment of a final craft authority, but whether such a system would meet with the approval and acceptance of those interested, or even



by a majority of them, is quite another matter. Under the peculiar system of government prevailing in the institution of Freemasonry at the present time, it is exceedingly doubtful that a plan could be formulated which would be adopted and could be made effective, however equitable and beneficial its provisions might be. Naturally it would require the relinquishment of powers and prerogatives now exercised by diverse units, and experience has amply demonstrated that the voluntary surrender of what are looked upon as inherent rights is not a characteristic of human nature, particularly when such privileges have been enjoyed for a considerable period of time.

Nevertheless, however fantastic and chimerical the idea of a centralized plan of government with plenary power in craft affairs may be regarded, it is not beyond the realms of possibility. The trend of the times is undeniably toward centralization of power, and in

spite of the boasted changelessness of Freemasonry, it is eventually affected by the currents which direct all human activities. Fortunately it is immune from sudden or radical departures from accepted standards and practices, but what is considered as extremely radical today may be looked upon as conservative tomorrow.

There are two methods or developments which might conceivably result in the establishment of a final authority in craft affairs. It is not impossible that conditions might confront the institution which would compel it to present a unified front for self protection, even to maintain its right to exist and function. It is a strain on the intellect even to imagine such a thing, but we have only to remember what happened a hundred years ago to realize that the vagaries of mob psychology cannot be foreseen. In a lesser sense, the day may come when it will be deemed wise to set aside the customs and ideals of the past in order to take advantage of the opportunity better to carry out the beneficent work in which the craft is engaged. When its power to contribute to the uplifting of mankind

is at stake, the form of its government is secondary.

There is another manner in which a final authority in Craft matters may be established through an evolutionary process. There are many who favor the creation of a general grand body, with restricted powers and authority, possibly only to act as a Supreme Court to decide matters referred to it. They visualize a useful but harmless head to the institution which will bring the undeniable advantage of a centralized united body, but without encroaching upon the sovereignty of the grand bodies governing the Craft in political subdivisions. Then in the course of time the nominal general grand body will gradually be given or usurp additional powers, until it eventually stands as the supreme and unquestioned authority of the institution.

The advisability of creating a final authority to resolve Craft questions is apparently not involved in our present topic, but there is sufficient diversity of opinion in relation to this factor to preclude any possibility, at least at the present time, of creating such an authority.

NOTHING NEW UNDER THE SUN

By HUGO TATSCH, P. M., 32°

One of the greatest American exponents of Masonic research and study was Theodore Sutton Parvin, 33°, grand secretary of the Grand Lodge A. F. & A. M., 1844-1901, and grand master 1852-1853. Very few are living today who remember this brother, one who gave his entire life to the Craft, sacrificing opportunities which would have made him well off if not extremely wealthy. Yet we doubt that his name would be remembered had he entered commercial fields; he builded better than he knew when he wrought on the Temple of Freemasonry.

Though we may not know Parvin as he was in the flesh, we can form an accurate picture of this Masonic pioneer from his writings. The terms Parvin and Iowa Freemasonry are synonymous; one might almost say that all that is worth while and enduring in Iowa Freemasonry was established by him, for it was his progressive activity and his vision that made possible some of the more developed movements for which Iowa Freemasonry is internationally famous. To him the ritual was a means to an end, and not the ultimate of Masonic effort—as, unfortunately, a preponderant number of Masons still seem to believe. His forceful and unmistakable expressions, as found in addresses, proceedings and correspondence reports, reveal the man at his best. We of the present generation, having far greater opportunities for acquiring Masonic knowledge than existed in Parvin's day, may not appreciate what courage it took to assail Masonic superstitions and prejudices. It was rank heresy and vile sacrilege not to believe that Adam, Abraham, Noah and other Biblical patriarchs were Masons; and to question that Freemasonry existed at King Solomon's Temple, with the E. A., F. C. and M. M. degrees worked in keeping with the ritual as we know it today (written by Preston, Webb, et al.), would have been sufficient warrant

for charges and a trial, with the penalty of expulsion. I doubt not that there are lodges today where a charge on such grounds would result in a verdict of "guilty" and would be followed by expulsion. One of the greatest shocks I ever had was the realization that a grand lodge official, in charge of certain so-called educational work, firmly believed that King Solomon was a Freemason as we understand the term today. We were within the walls of the Iowa Masonic Library at the time; even the far-reaching influence of that institution was ineffective to convince this earnest but deluded brother of his erroneous belief.

Recently I came upon an extract from an address by Theodore Sutton Parvin which has a very modern ring to it. I purposely refrain from giving the date; but it will be indicated at the end of the quotation. Parvin said:

"We are wont to meet annually and as often to tell the old story of the origin of the institution, and present the people who honor with their presence our public assemblies, that same old dish of hash called Masonic history, tracing the institution back to the time 'when the morning stars sang together and all the sons of God shouted for joy.' Or if they (that is, the grandiloquent orators), be a little modest or doubting in faith, they will drop off a few cycles and come down to the time 'when Adam delved and Eve spun' without the garden from which they had been expelled by an angry God whose laws they had put at naught in presuming, as some of our illustrious brothers and Sir Knights have since presumed, to rebel against constituted authority and set up their will as the law for all to follow or be forever 'anathema maranatha.' Such oracles are always proclaiming as Masons: Enoch, the translated; Solomon, the wise, and the St. Johns of Christian sanctity. It is amusing to note how they

always enroll among their numbers the noble and the good of all nations, all the time as carefully excluding the opposite class. Another and a large number more of our anniversary orators drop the antediluvian chapter and are even so considerate as to come down to the period of the building of the first temple, and trace its origin to that event and make Solomon its great founder, as God's vice-regent in its creation. And it is indeed only within a few years past that a generation of doubting Thomases has arisen which demands the proof that even these things are so, and has applied the same tests to the Masonic history as has been for a century past applied to all sacred and profane history—to the end that the truth might be eliminated from the myths and traditions which have so long misled even the world of letters.

"My hearers (whether Masons or no) can recall the times almost a score when they have heard not only the nonsense we have related as touching the times so long remote, but coming down to our own day and country these blind leaders have time and again, so often proclaimed as a fact, that they no doubt believe, that 'all the general officers of the Revolution were Masons except the traitor Arnold, and that all the Presidents of the Republic were Masons.' As we penned these lines we received through the mail a circular, from a publishing house at the national capital, named for a man who when a boy who would not tell a lie, asking our aid as a Mason, to further the sale of a series of Presidential portraits they had executed. And what, think you, was the consideration upon which they presumed to invoke our aid as a Mason and an officer in a Masonic body whose jurisdiction is co-extensive with that of the State? That circular publishes to the world with solemn emphasis that all the Presidents were Masons! As happily there have been no traitors (as in the case of the generals) so the usual exception of one, as in the case of Judas and Arnold, is not made by this class of buncomb orators—of which orator Puff is a fair exponent.

"Now, in all candor and with all proper respect to our brethren, to this audience, not overlooking my own self-respect as a Mason and a man of mature age. I must declare that such stuff, while it may possibly (though we can divine no good reason) be 'told to the marines,' certainly to all such heresies we may apply the injunction of David in his lament over Saul, 'tell it not in Gath, publish it not in the streets of Askelon.' Such tales will surely, sooner or later, return to our hurt as they ever should.

"It is always the safest course to presume that the audience is quite as intelligent as ourselves, and likely to be as well informed upon historical topics whether relating to the history of the world, the church, the nation, or to Masonry even, as an institution of great age and universal diffusion among men. History of Freemasonry is not one of our mysteries—secrets we truly have, and

*'All secrets till they are once known,
Are wonderful—'*

"Now it is too bad upon these annual occasions, and at home, to repeat parrot-like such stale legends—no, they are not legends even, which are defined to

be 'doubtful narratives,' for there is no tending to mislead.

"In the light of this evidence, then, we can assure even the enemies of our order, that Adam and Enoch and their long line of successors, ante and post-diluvian, are perfectly free from the sin and odium the Anti's would attach to the 'Morgan-killers' of the nineteenth century.

*'—T is true, 'tis pity;
And pity 'tis 't is true,'*

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful (of course she was beautiful) Queen of Sheba who came from afar to adore his wisdom and the temple he built. Nor is there any evidence, however faint, to prove that either of the St. Johns, the austere and the lovely followers of all that is good in heaven or on earth, were Masons, beyond the wish that it were so, of the Christian portion of the universal brotherhood. Nor is it true that all the presidents, from Washington to Grant included, were or are Masons. The first was, the last is not. And what younger Adams, and Van Buren, and Fillmore would say to the cruel accusation, could they but wing their way back to the earth and throw back the lie in the face of their falsifiers. It is true, however—and the truth should be told—that Arnold, a single traitor of his age and country, was a Mason, as is well attested by the records of his lodge in Connecticut, his native State.

"When and wherever Masonry did originate, it was the work of man's hand, and although we believe it to be the oldest, if not the best, of human benevolent and social institutions, it certainly commends itself to the enlightened consideration and unprejudiced judgment of men for what it is, and what it has done as one of the conservators of human action.

"Our fathers, a century since, were content with the three degrees of symbolic Masonry, which are universally diffused among men; but their children fell from the state of purity through the sin of ambition, which is older than the original sin of the most orthodox theologian of the old school—for by it an archangel fell and men and Masons have inherited the taint, and we of today are taxed to keep up the cumbersome machinery in order to gratify our pride and inherit the honors of official rank.

"In future, then, men and brothers and Sir Knights, let us be content to own the truth we profess to revere and yield a willing allegiance to the spirit of research which is the grand characteristic of the age. The most notable event in the history of modern Masonry is the spirit of inquiry which now animates the intelligent brotherhood. The labors of such historians and antiquarians as Findell in Germany, Lyon in Scotland, and Hughan and Woodford in England, have done much, very much, to remove the rubbish which has so long blinded our way in our efforts to find the truth."

The paragraphs quoted are from an address delivered at Keokuk, Iowa, before the Grand Commandery, Knights Templar, of Iowa in 1875. Almost three score years have elapsed since these words were uttered. What little progress we have made in educating the

Craft! The errors of early writers and the misinterpretations of our zealots are still finding currency. Shall we ever be able to overtake them and correct them? Truth has feet of lead, but falsehood has the wings of an eagle.

Personally, I am of the opinion that slow progress has been made in Masonic educational matters, because the divine virtue of truth, about which we hear so much in Masonry, has been superseded by the dubious attribute of expediency. I grant that it is not always policy to tell the full truth, but to suppress it entirely because it removes idols from undeserved pedestals is not a constructive contribution to progress.

A RUSSIAN MASONIC ANECDOTE

The Memoirs of de Sanglen, published under the title "Aus Jacob Iovanowitsch de Sanglens Dekwurdigkeiten," contain the following interesting anecdote:—

The autobiographer was the son of a French *émigré* named de St. Glin, and was born at Revel in 1776. At the age of 23 he entered the Russian State service, and at the time of which the anecdote treats was chief of a department under the Minister of Police, Balaschow. In this position he attracted the favorable attention of the Tsar, and the first of the following interviews took place on the 11th December, 1811. The *dramatis personae* are the emperor; young de Sanglen; the Minister of Police, Balaschow; the Minister Ssperanski, said to have been a dabbler in occultism; Count Armfield, and Bro. Beber. Beber is evidently the Brother alluded to by Thory, Findel, Gould and other historians as Bober. The following extract from Gould's "History" will serve to make the situation clear:—

"In 1801 the liberal-minded Alexander ascended the throne, but again the expectations of the Craft were disappointed, for he renewed the decree against secret societies. I am not disposed to believe Thory's dramatic account of his conversion by Bober in 1803, but it is evident that some time before 1804 Alexander had let it be understood that he would not interfere with meetings of the Craft, for in that year the members of the former 'Pelican' reconstituted their Lodge under the title of 'Alexander of the Crowned Pelican,' and many other Lodges followed the example. The 'Pelican' increased to such an extent that in 1809 it was divided into three Lodges, working respectively in Russian, German and French, according to the Swedish Rite. These three then formed a Grand Dictorial Lodge, 'Wladimir,' and were joined in 1811 and 1812 by two French Lodges in St. Petersburg, and in 1813 by the Lodges in Revel and Cronstadt. Bober was its Grand Master from 1811 to 1814.

This is what De Sanglen says in his autobiography:

"The Emperor walked up and down in his room, stopped and, turning to me, said: 'Are you a Mason or not?' 'I was initiated in my youth at Revel, here (St. Petersburg). I have visited the Lodge Astraea at the Minister's order.' 'I know, that is the Lodge of Beber; he is a man who means honestly; my brother Constantine visits his Lodge. Do you know all the Lodges in St. Petersburg?' 'Besides Lodge Astraea there are also the Lodges Sherebtzow and Labzin.' 'But

sive movements. In the last analysis, the very men so idolized are the ones who would object the most were they able to do so. We have a case in point with George Washington, whom we have learned to revere and love as a man through the little appreciated efforts of real historians, rather than panegyrists who pose as such. Freemasonry has had many emulate their doubtful example. Happily, however, we also have writers who cannot be tempted by chaff, and who find adequate compensation for their labors in the satisfaction of an undertaking honestly and well performed. Theodore Sutton Parvin was such a man and a Mason.

Lodge Ssperanski, have you forgotten that?' 'I have no knowledge of that one, your Majesty.' 'That may be; according to Armfield's opinion it is an Illuminati Lodge, and Balaschow says that it meets in the summer in Rosen Kampf's garden, and in the winter in the house of one or other of the members. Can you not visit this Lodge?' 'Your Majesty, if it be an Illuminati Lodge really, then it is quite different from a Freemason Lodge; every Freemason here has the right to visit other Lodges, but in order to take part in the meetings of that Order he must be an Illuminate.' 'Balaschow has himself been in Lodge Sherebtzow?' 'That I have heard from the Minister himself, your Majesty, and wonder how it came to pass that a Minister of the Police got admitted among the members.' The Emperor laughed: 'I fancy it would not be difficult to intercept in the Post Office the correspondence of the Illuminati with their chief Weisskaupf. Balaschow thinks that Ssperanski is the head of the Illuminati. Why have you not joined Lodge Sherebtzow?' 'Because I preferred the German ritual—it is simpler; the French is too complicated, theatrical, and does not realize the true purpose of Freemasonry.' 'I cannot comprehend what the purpose really is.' 'The words Illuminati, Freemason, have unfortunately acquired a somewhat baneful significance; but in reality the Lodges are nothing more than a school for the spiritual development and elevation of mankind. I will not speak of their misuse; where does such not exist?' 'And, therefore, there must be no Lodges which are kept "secret" from the Government; Lodge Ssperanski in Rosen Kampf must attract the attention of the Police to itself.' 'If it would only please your Majesty to question Ssperanski himself, I am as good as convinced that he would be quite frank with your Majesty about it.' 'I am not so sure about that: he is a sly, deep fellow. He ought to confess it to me of his own accord.'

"When the Emperor allowed me to depart, he commanded me to send him, in a sealed packet, the Statutes of the Freemason Lodges which had been received from the Head of the Police in Berlin."

A few days later Brother de Sanglen was once more in the presence of the Emperor. He relates as follows:—

"Hardly had I reached the door when the Emperor called me back. 'I had almost forgotten to give you

back the papers about the Freemasons.' And, giving me back the papers, he handed me at the same time an unsealed letter, with these words: 'Show this letter to Beber; and on the very first occasion do you yourself propose in Lodge to elect him Grand Master. Beber and you will be answerable for all things that take place in Lodge, but my name must not be mentioned. And as regards the Minutes of the Lodge, let them be presented to me through the Minister of Police. When you have shown the letter to Beber, give it back to me.

"The contents of the letter were as follows:—

"I presume that the object of the Lodge is a noble one and tends to virtue, that the means to this end are founded on morality, and that any political tendency is strictly forbidden. If this be the case, then the Lodge will enjoy the good-will which in accordance with the dictates of my heart I extend to all true and trusty subjects who are faithful to God, the State and myself. But in order to ascertain whether the Society of Masons follows the ob-

jects which I have assumed, I ordain that the minutes and business of every Lodge are to be submitted to me, in order that I may obtain the necessary light respecting their legislation, the maintenance of good order, and the conduct of their business. In case of anything wrong, I must know with whom I have to account."

"On the following day I looked up Beber, who was considerably taken aback, but acquired more confidence when he learnt that I would stand by him."

At the end of a further conference with the Emperor:—

"I gave him back the paper for Beber, and announced that Beber had been elected Grand Master and myself Deputy. 'I congratulate you,' said the Emperor, smiling."

The above interesting anecdote throws a curious sidelight on the historic *intime* of Freemasonry in Russia.—Bro. J. W. Speth, "*Ars Quatuor Coronati*," Vol. X.

INDIAN FREEMASONRY

By CYRUS FIELD WILLARD, F. P. S.

"There are two kinds of Freemasonry among the American Indians. One is a Freemasonry of their own, and the other is the White Man's Freemasonry in which the hero of the degrees is the same as ours.

Of course there are many things that cannot be spoken or described in full except in a tiled lodge. Seven or eight years ago the Bulletin of the Grand Lodge of Iowa gave a story of an Indian chief by the name of Clarke in the Southern States, who had been in England before the Revolutionary War, and was made a Mason there and then came back to this country, having been made provincial grand master for the Choctaws, Cherokees and other Southern Indian tribes whom he had led against the Spanish settlements in Florida in favor of the white settlers in Georgia. These Indian tribes were all removed to the Indian Territory. We all remember that Will Rogers was a Mason, and we know that there is now a strong grand lodge in Oklahoma as well as Indian Consistory of the Scottish Rite in McAlester, Okla.

There used to be a prominent citizen of San Diego named Edward W. Bushyhead, who was a member of San Diego Lodge No. 35, and also of San Diego Consistory. He was a printer, at one time half owner of the San Diego "Union" newspaper, sheriff of the county and later chief of police in the city, with whom the writer had many talks on the subject. He was a brother of Chief Bushyhead, chief of Cherokees or Choctaws. The fact that he was an Indian was known to many, but it was hardly to be noticed in his face, which was pale with a slight brownish tint. He wore chin whiskers, which few Indians do. I asked him many times if the Indians had a Freemasonry of their own, and he said there was something that resembled it very closely, but I could not get him to describe it or compare it with ours, and if he had I could not print it. But there is an Indian Freemasonry of their own, which still persists among the Six Nations, the civilized

tribes which live in New York State around Syracuse and Rochester. In 1896 I called on Chief La Forte of the Six Nations with Dr. Franz Hartmann, a German chemist who had written many occult books, "Magic, White and Black," "Among the Rosicrucians," etc., who was also a Mason, having been made in Colorado when in America years before. Much to our surprise, we found this chief was also a Mason, a member of a lodge in Syracuse, N. Y. When he found we were both Masons, things changed, and he spoke fluently in English, when before he pretended he could not. This they have been forced to do by a century of deceit and the broken promises of the whites who surround them on every side.

We found then that they had a secret society, and were introduced to the head of it, who was like the master of a lodge. It differs from ours inasmuch as they do things we never dream of doing in our lodges . . . they have a rule of picking out from among their boys growing up, those whom they think will assimilate the knowledge of their white neighbors and sending these boys to the white's schools, to high school and even to a college or university.

At the time we were there, a boy of 15 was going through the puberty rites on that reservation, for underneath they have their own philosophy much like that of Plato and Neo-Platonism. I did not meet him then, but later came in contact with him, and he is now a dear and respected friend. He went through this training, then he went to Harvard, where he majored in archeology, and later was employed by the Danish government to explore the kitchen middens on the coast of Denmark. When he returned home he became State Archeologist of New York State, and is now director of the Museum of Arts and Sciences at Rochester. He is the only full-blooded Indian who ever obtained the 33rd degree, which he did from the Buffalo Consistory, New York. He wrote me he took four members of that consistory and had them initiated

in the Indian Freemasonry, and there is nothing in the Shrine to compare with the ordeals they endured.

There is much that resembles our third degree, but, as there are no lions in New York State and have not been in recorded history, and there is no skilled Mason builder from Tyre, there have to be some changes in a ritual that is quite old.

My informant is Dr. Arthur C. Parker, grand nephew of General Ely Parker, the military secretary of General U. S. Grant, who wrote for Grant the terms of surrender that General Lee signed at Appomattox Court House, Virginia. General Parker was a nephew of the celebrated Indian chief, Red Jacket, who proudly wore a medal given him by Washington, which went, on his death, to General Parker. These civilized Indians of the Six Nations or Indian tribes still are settled in New York State, have their farms, barns and live stock. The name descends from the mother who owns the personal property; that is, the Indian name, as each Indian has his Indian name as well as an American one. General Ely Parker went from Western New York to Galena, Ill., where Grant lived before the war, and where Ely Parker organized "Miners Lodge," of which he was worshipful master. After the war, General Parker came back to New York, and in New York City was influential at the old police headquarters in getting out of trouble poor Indians who came to the city from up-state and got into difficulties.

Dr. Parker is known among the Indians of the whole country, and is the one contact man appointed by the secret societies among the Indians to give out such information as seems advisable.

These societies are many among the thousands of Indians now living in the United States, who are by no means a vanishing race. There are many Indians living in the cities of the country, some even in San Diego: full-blooded Indians who may rub elbows with you any day and be unknown to you as Indians, as Chief Bushyhead was to many. When we visited the Chief of the Six Nations we found quite a town on the reservation, with three or four churches and a large "Good Templars" Hall, for all are total abstainers who belong to the secret society; no member can drink intoxicating liquors.

We first saw the "medicine man," who was a brave sight, with satin jacket of flaming red. On his breast were all sorts of medals. The chief was a brainy man, who talked of his status with Congress, and how they made their treaties with the United States Senate like any foreign nation. Finally, I said to him, "I have heard that you people believe in reincarnation." "Yes," he said. "What?" I asked, "Do your people believe that men are born again on earth in such position in life as they have done good or bad in a former life?" "Yes, that is exactly what we believe," he said, and he told me that their last great prophet, Ganan-dai-vo, (Handsome Lake) had taught this, and had published it in a book in 1828, which he promised to send me, and which I did get some years later. As the chief saw that the doctor and I rather turned up our noses at the medicine as being a show for the uninitiated, he said something to the medicine man in the Indian language that caused the latter to go out of the room.

and soon in came a small man of uncertain age, who began to talk, after he had been introduced to us as their head man. Whereupon, I asked the chief if he was the head of their secret society, like the master, and he smiled and nodded his head and said, "Yes." He and the doctor began yarning away about psychic experiences, which were strange and somewhat amusing, for the Indian has a strong sense of humor. The doctor, as a scientist, had investigated spiritualism, and had many experiences in Germany with gnomes and certain realms of the super-sensuous in fields in which modern science is now beginning to take an interest. It seems strange that the Indians have a philosophy which, as I have said in the beginning, is like that of Plato, and which modern scientists like Jeans and Eddington are beginning to expound to the world; especially Eddington, who in his book, "The Expanding Universe," declares that the Universe is possessed of consciousness and is made of "mind-stuff," which is like Plato's calling the planets and stars animals or living beings as the Indians have always claimed.

Two years later, I was in the State of Washington on its western coast, above Gray's Harbor, and found myself among the Quinault Indians. From one of them with whom I knew how to communicate, I found that this same Indian society existed there, clear across the continent from New York State to the shores of the Pacific. There are good and bad among them, as in every race and nationality. But everywhere this society exists it has a strong influence for good. Whiskey has been a curse to the Indians, but this secret society of the Six Nations to which no one can belong who is not a total abstainer from all intoxicating liquors, has been responsible for the continuance of the Indians as self-respecting men in New York State, and as perpetuating the race surrounded by a flood, or ocean, of whites. Some of these days I shall speak in tiled lodge on this matter, as I feel that Masons especially should be able to know more of their brothers who owned this land before the white man came to dispossess them. Some few years ago a learned member of the Royal Society of England boldly declared his conviction that the Sioux and Iroquois nations are descendants of a mighty race, the remnants of a prehistoric civilization. This conviction was based on the philological reasoning that the languages of these tribes, on analysis, offered evidence of having been developed as the outgrowth of a very advanced development of human thought, capable of high ideas and fine shades of meaning.

Traditions and legends in occult lore, furnish us a glimpse into such deep nature-truths that we are forced to conclude that these must be a portion of the thread-soul of the wisdom-religion itself. The work of the Bureau of Ethnology is superb in preserving much of this matter which, in after years as we lose much of the materialistic concept that now darken our mental vision, will enable the future historian of the Indian race in America to piece out that history. There is much that has been preserved by such men as Frank Cushing, of the U. S. Bureau of Ethnology, who was not only a trained scientist, but an occultist and a Mason as well, who did work among the Zunis and others of the Pueblo Indians. Dorsey also did good work among the Osages, as has also Dr. Parker in

his work among his own people, the Iroquois, in preserving the folk-lore of the Senecas and other tribes in New York State, as State ethnologist. But I have said enough to show that they have their own Freemasonry as well as ours, for they are regular Masons as we are. There are members of Buffalo consistory visiting San Diego consistory who have seen Dr. Parker in their consistory. There is much more that could be said, but I must stop, although I could write a book on the subject."

The letter which follows shows the interest manifested in this topic in England:

MASONIC STUDY SOCIETY, LONDON.

In connection with Royal Colonial Institute Lodge No. 3556, W. L. Wilmhurst, P.A.D., P.G.W., President; H. I. Callon, Assistant Secretary and Foreign Secretary, the following comment apropos the above is interesting:

Clyst St. Mary, Burntwood Lane.
Caterham, Surrey.
3rd August, 1937.

C. F. Willard, San Diego, California.

Dear Sir and Brother:

. . . I have read your leaflet on Indian Freemasonry with the closest interest and attention. It could not have been more opportune, for at our last meeting we had a paper on "Mystery Rites Among Primitive Peoples," and in the ensuing discussion our president, Wor. Brother Wilmhurst, made the interesting statement that he considered Longfellow's "Hiawatha" to be veiled Masonry. It is years since I have read the poem attentively, but never has it occurred to me that it contained any possibility of hidden meanings. Surely it is meant to tell the Indian legends of wheat-growing cults among the nomadic hunting tribes. This sudden intrusion of Masonry on fond memories aroused me like an alarmed sleeper to wonder how or why I had been startled, for Brother Wil-

hurst's whisper means more than the roars of common men.

Being a humble student of the Incas, after many years in Chile, Bolivia and Peru, the legends of North and South America seem remarkably alike in essence if not in actual detail. If one is so inclined, it is not difficult to associate North American cults with those of the "Children of the Sun," who passed from China and reached your land via Behring Strait. It is less easy to account for the same Children of the Sun who sojourned in South America and their influence on the Mayas, Aztec, Aymara and Quiche cults. It seems to me that they percolated downwards from the North of your half of the continent and spread upwards from the South via the Andes in the other half without the streams ever meeting. Broadly speaking, an intermittent current started from a single source and helio-lithic cult that had to adapt itself to circumstances, conditions and times as encountered in its drift from West to East, and in the last stages from China to the West. Knowing South America, you can understand, I hope, that I do not dare or care to write of the North . . . the reading of your paper more than inclines me to collect my South America data and examine it closely with the ultimate object of giving a paper thereon to the society. Your paper, however, broadens the field of speculation more than I care to think. For which reason I trust that you will now understand why I say that your opinion may serve to enlighten not only me alone, but other brethren of the Society. Have you any more similar data that you could let me have conveniently or tell me where I can trace any, I would be more than obliged to you for your trouble. If there is anything on this side that I can do for you, please advise, and I shall be only too glad to do everything in my power. Sincerely and fraternally,

HERBERT I. CALLON.

A CHINESE GIFT TO INDIA

By C. F. ANDREWS

A singular event has recently happened in Bengal, which has been passed over almost unnoticed amid the turmoil of life in the West, but may well prove to be one of the turning points in modern history. At the Asram of Tagore, called Santiniketan—the Abode of Peace—the Chinese people have built at their own expense a hall and library both for the encouragement of Chinese culture in India and at the same time for the study of Indian culture by the Chinese who have come over to Bengal for that purpose in considerable numbers. In spite of the almost overwhelming pressure in North China of the military encroachments of Japan, the scholars of China, who love their own learning with an almost passionate devotion, have sought in this way to renew those spiritual links with India which were so strong and potent in the past. For India was the birthplace of Gautama, the Buddha, whose sovereign message of compassion had reached China from northern India in the first century of the Christian era. It has formed ever since one of the

chief foundations of the spiritual life of that country.

The people of India have always had a kindly feeling towards the people of China, and this has been intensified in our own times. They have therefore welcomed with deep appreciation this touching Chinese gift to Tagore's Asram, and have earnestly desired to renew by its means the ties of cultural friendship which it seeks to bind afresh. While the alarms of war are being sounded in North China, and brute force appears, for the immediate present, to have gained the upper hand, this victory for peace at Santiniketan, in Bengal, has been hailed both in China and India with universal rejoicing. The most famous men on each side have exchanged greetings.

Chiang Kai-shek, who has been the warmest supporter of the plan of building a Chinese hall in India, has sent his enthusiastic message of welcome from Nanking. Mahatma Gandhi desired to be present, but was unavoidably prevented. "I shall be with you in spirit," he wrote. "May the Chinese hall be a symbol

of living contact between China and India." Jawaharlal Nehru was to have presided at the opening ceremony, but illness prevented him from keeping the engagement. His daughter Indira was present. The Consul General for China came from Calcutta with many other distinguished Chinese visitors, and Professor Tan Yun Chan explained the purpose of the ceremony.

Rabindranath Tagore declared the hall and library open for people of all nations. He explained in a remarkable speech that the most far-reaching event in the history of the human race was when on some rare occasion from age to age an entirely new pathway of intercourse was opened up whereby mankind realized in a fresh manner the affinity of mind. Such an event did happen in the very distant past, when Chinese and Indian scholars, during the Buddhist period, faced almost insurmountable obstacles by sea and land in order that they might share together the new teaching of compassion which Gautama, the Buddha, had brought. After that unique period of Indo-Chinese friendship a relapse into isolation had taken place, and the old bridge of cultural approach had broken down. But now friends from China had beckoned to them in India once more. They on their part hastened to return the greeting.

"Today," said the Indian poet, "is a great day for me, a day long looked for, when I should be able to redeem a pledge, implicit in all our past history, to maintain at its highest point that intercourse of culture and friendship with China whose foundations were laid by our ancestors in both countries eighteen hun-

dred years ago. Students and scholars will now come from China and live as part of ourselves, sharing our own life and letting us share theirs. Thus we hope to be enabled to build up once more that fruitful contact between our two peoples which has been interrupted for many centuries. For this Asram at Santiniketan is, and will ever remain, a meeting place for individuals from all parts of the world, East and West alike, who believe in the unity of mankind and are prepared to live and suffer for their faith."

Tagore recalled his visit to China twenty years ago, when he had claimed their help. He is now not far from his eightieth year. He went on to point out that it was more necessary than ever before to defend humanity itself against the insolence of might, not by imitating the methods of the powerful, but by maintaining one's own inner ideal. "Those who have virtue," he quoted from Lao-tze, "attend to their obligations; those who have no virtue attend to their claims."

Professor Tan Yun Chan, in reply, told the moving story of the Buddhist sage Bodhidharma, who carried to China no material things, but simply his single robe and bowl. He loved China, and lived and died there. At his death he bequeathed to the Chinese people his robe and his bowl as the symbol of his love. "Today," said Tan Yun Chan, "is the greatest day in my life, because my dream has come true. Our country, China, on the other side of the mighty Himalayas, is echoing the love and sympathy expressed through this gathering here. May our two nations join hand in hand together for the peace of the world."



SEPTEMBER ANNIVERSARIES

Peyton Randolph, 1st President of the Continental Congress, was born at Williamsburg, Va., in September, 1721. In 1773, he received a warrant from Lord Petrie, Grand Master of England, constituting him Master of a Lodge in that town.

Christopher Yates, Revolutionary War officer, was raised in St. Patrick's Lodge No. 4, Johnstown, N. Y., September 14, 1774, he became founder and 1st Master of St. George's Lodge No. 6, Schenectady, N. Y. His death occurred in that city, September 1, 1785.

Col. Gunning Bedford, a signer of the U. S. Constitution and 1st Grand Master of Delaware (1806-09), became a Master Mason in Washington Lodge No. 1, Wilmington, September 11, 1782.

William Clark, who shared command in the Lewis and Clark Expedition to the Northwest (1804-06), was

made a Mason in St. Louis, (Mo.) Lodge No. 111, September 18, 1809. His death occurred in that city September 1, 1838.

Joseph Wheeler, Confederate General and Spanish-American War officer, was born at Augusta, Ga., September 10, 1836, and was a member of DeMolay Commandery No. 14, K.T., Decatur, Ala.

Joseph D. Sayers, Grand Master of Texas (1875-76) and later Governor of that state, was born at Grenada, Miss., September 23, 1841.

John B. Kendrick, Governor of Wyoming (1915-17) and later U. S. Senator from that state, was a member of the Scottish Rite at Cheyenne. His birth occurred in Cherokee County, Tex., September 6, 1857.

David Wallace, Governor of Indiana (1837-40) and later member of Congress from that state, made frequent addresses before the Grand Lodge of Indiana and on other Masonic occa-

sions. His death occurred at Indianapolis, September 4, 1859.

Gen. John H. Morgan, Confederate cavalry leader and member of Lexington (Ky.) Lodge No. 1, was killed in battle near Greenville, Tenn., September 4, 1864.

Samuel J. Kirkwood, Secretary of the Interior in the Garfield Cabinet (1881-82) and a member of Iowa City Lodge No. 4, died in that city, September 1, 1894.

LIVING BRETHREN

Irving Bacheller, author and editor, was born at Pierrepont, N. Y., September 26th, 1859, and is a member of Kane Lodge No. 454, New York City.

Hiram W. Johnson, U. S. Senator from California, was born in Sacramento, Calif., September 2, 1866, and is a member of Sacramento Commandery No. 2, K.T.

Gen. Gerardo Machado, former President of Cuba, was born at Santa Clara, Cuba, September 29, 1871, and

in 1929 became an Honorary Member of the Supreme Council of Cuba.

Key Pittman, U. S. Senator from Nevada, was born at Vicksburg, Miss., September 19, 1872, and on September 11, 1903, received the Scottish Rite Degrees at Reno.

Gen. Plutarco E. Calles, former President of Mexico, was born at Guaymas, Sonora, Mexico, September 25, 1878, and in 1926 was the recipient of a gold medal and honorary title of Grand Decoration of Merit from the Supreme Council of Mexico.

Dr. C. T. Wang, Chinese Ambassador to the United States, was born at Ningpo, Province of Chekiang, China, September 7, 1882, and is a member of the Scottish Rite at Peiping.

William L. Sharp, 33°, 28th Grand Master, K.T., U.S.A. (1928-31), became a Master Mason in Normal Park Lodge No. 797, Chicago, Ill., September 21, 1891.

Charles A. Conover, General Grand Secretary of the General Grand Chapter, R.A.M., U.S.A., received the 33rd Degree in the Northern Jurisdiction, September 17, 1907.

Delmar D. Darrah, Masonic editor, received the 33rd Degree in the Northern Jurisdiction, September 21, 1909, two years later becoming an Active Member of that Supreme Council.

Charles H. Spilman, Grand Secretary General of the Northern Supreme Council, became an Active Member of that Body, September 20, 1917.

Dr. Arthur C. Parker (Ga-Wa-So-Wa-Neh) a full-blooded Seneca Indian, received the 33rd Degree in the Northern Jurisdiction, September 16, 1924. Doctor Parker is Director of Rochester (N. Y.) Municipal Museum, a position he has held since 1925.

NORTHERN SUPREME COUNCIL

The 125th annual meeting of the Supreme Council of Inspectors General of the Thirty-third and last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the U. S. A. will meet in Milwaukee, Wis., September 23rd to the 30th, inclusive, 1937. Headquarters of the council will be at the Hotel Schroeder.

A feature of the convention at Milwaukee will be the ceremonies of consecration and dedication of the new Scottish Rite Cathedral on the evening of September 24th, in which the Active Members and Officers of the Supreme Council will participate.

On Sunday, September 26th, special divine services for members of the convention, distinguished guests, and their ladies will be held in Immanuel Presbyterian Church, 1100 North Astor Street. The sermon will be delivered

by Dr. William A. Ganfield, 32°, president of Carroll College, at Waukesha, Wis.

Formal opening of the Supreme Council will take place in the auditorium of the new Scottish Rite Cathedral at 10 a.m., September 28th. At 9 a.m., the grand commander, active and honorary members, and distinguished guests will be escorted by the local knights templar from headquarters of the convention to the Cathedral.

Beginning at 8 p.m., September 29th, the thirty-third degree will be conferred in full ceremonial form in the auditorium of the Cathedral.

The convention will close at the conclusion of business on September 30th, with the usual formalities.

BULGARIAN FREEMASONRY

Stoyn Koledaroff, grand secretary of the Grand Lodge of Bulgaria, reports progress in Masonic activities in that country for 1936-37. In light of the activities in the neighboring states to Bulgaria and in Bulgaria itself, against Masonry, the members of the Craft generally feel encouraged.

The anti-Masonic articles in the Bulgarian press were met by vigorous defense of the aims and principles of the Craft, which resulted in favorable public reaction.

Many members of the fraternity are leaders in benevolent and scientific institutions, and in the business activity of that country. The Red Cross Association, the fiftieth anniversary of which was recently celebrated in Bulgaria, was founded there by the initiative taken by five Bulgarian Masons, including the first ruler, Prince Alexander Batemberg.

During the year, the grand lodge was visited by several prominent Masons from other countries, among whom were Rene Raymond, sovereign grand commander of the supreme council, Scottish Rite, of France; Jean Pangal, grand commander of the supreme council, Scottish Rite, of Roumania, and Col. John H. Cowles, sovereign grand commander of the supreme council, Scottish Rite, Southern Jurisdiction. Dr. William Moseley Brown, P.G.M. of the Grand Lodge of Virginia, and four English Masons who came with the British Legion, paying back the recent visit of the Bulgarian Legion to London.

Great pleasure was expressed in welcoming these brethren from foreign countries, all of whom were from countries which were the foes of Bulgaria during the world war.

During the visitation of the grand commanders, a new supreme council of the Ancient and Accepted Scottish Rite, known as the Supreme Council

33° of Bulgaria, was formed, with Gen. Peter Medileff, 33°, as grand commander.

AGAINST ILLITERACY

The committee on public education of the Grand Lodge of South Carolina held its first meeting in Columbia, July 12, 1937, on special call of the Grand Master, to devise ways and means of cooperating with the state department of education in its drive against illiteracy. This action was taken in connection with the new school attendance law which became effective July 1, 1937.

The suggestions of the committee, which were approved by the grand master, are as follows: The Master of each Masonic lodge in the state shall appoint a standing committee of three members, which shall offer its services to: (a) the governing authorities of each public school in its community, and (b) the county attendance officer. The services shall include assistance in supplying clothing or other material assistance to children of the first ten grades who are unable to attend school because of the lack of such help.

The plan will be under the care of each district deputy grand master, who shall report the work of each lodge to the chairman of the grand lodge committee on public education.

In its appeal to the Masters of the several lodges, the committee said: Masonry's opportunity for unselfish service to the unfortunate will, we are sure, appeal to every member of the Craft as a real challenge. Our oft-repeated professions will prompt us to enter upon this task with dispatch and enthusiasm.

HARD TO MATCH

Williams Lodge No. 538 of Cornelius, N. C., is proud of a member in the person of W. H. Wally, who has seven sons and seven nephews, all of whom are Masons; also five daughters, three of whom are members of the Eastern Star. Six of his sons are members of Williams Lodge.

Mr. Wally became a Master Mason on May 24, 1906. His seven sons became Master Masons on the following dates: May 2, 1913, July 28, 1915, November 10, 1916, January 22, 1926, January 30, 1931, October 23, 1936, and May 28, 1937.

Six of Mr. Wally's nephews also belong to Williams Lodge No. 538. Of the six sons and six nephews, members of that Lodge, four are now its officers: Willie Lee Wally, Senior Warden; W. H. Wally, Junior Warden; Charles Ballard, Treasurer, and L. L. Ballard, Senior Deacon.

WHY DESTROY OUR STRENGTH AND SUPPORT?

Of late years some of the ablest writers for the Masonic press, evidently affected by the prevailing spirit of unrest, have been advocating courses of action for the fraternity that we are unable to view as anything else but revolutionary and dangerous. We do not remember that they have ever said it in so many words, but the trend of their sentiment seems to be in the direction of making every lodge an open forum for all problems of contemporary interest and Masonic hosts a crusading army for the settlement of this and that. There are, of course, many questions demanding decisions, but they should be dealt with by the electorate in general and not by the Masonic institution as such. Every individual Mason has his public duties to perform, and should act promptly and intelligently on all occasions when opportunity is offered. No apron strings of restraint are tied about him by the fraternity.

As most of the questions currently discussed in private and public by the people are highly controversial, it is doubtful if they could be debated in a Masonic lodge without considerable damage to the spirit of harmony that should prevail. How long, it might be asked, would a calm and judicial attitude prevail among fifty or one hundred brethren of widely different training and habits of thought with such subjects as these under consideration: Sit-down strikes, the activities of John L. Lewis, taxation of corporations, how far and how long should public relief be extended, regulation of private business by politicians, the sacredness of the United States Constitution, or the functions and size of the Supreme Court? How many minutes would the speaking continue before the assemblage would be divided into two or more hostile camps? We cannot see it any other way than that when disputation took the floor harmony would depart from the place. And harmony is said to be the "strength and support of all institutions, especially ours."

How would it be possible for Masonry to take a decided stand upon any of these vexed questions and present a united front to the world with such a diversity of sentiment as we are certain exists among the membership? We have witnessed the spectacle of brethren in violent disagreement over matters of purely Masonic import. It is not a nice sight, but it can be settled by benign Masonic means, and widely different opinions reconciled within the confines of the lodge. With outside questions having to do with the primal realities of economic and business life, however, it is not so easy to reach

agreement, and differences and disagreements would be likely to persist, with the result that harmony would be disrupted and the brethren divided into warring factions. The usefulness of the fraternity would be most likely to be irreparably damaged and the organization sink into oblivion.

Exactly as at present, grave questions of economic and social adjustment were under consideration when the Grand Lodge of England was organized in 1717. Partisanship and fierce disagreement were rife. Amid the political turmoil and with a fine prophetic appreciation of what the future might bring forth, the astute fathers of modern Masonry devised the plan now in use—of a brotherhood that should be aloof from the bickerings of men, apart from the intrigues of politics and the outbreaks of religious strife, that should provide a haven of peaceful refuge, where the selected individuals might gather for social enjoyment, mutual assistance, and serious debate of the ethical and moral side of life. Wealth, social position and the antagonisms of religious and political belief were to be left outside the tyler's door, and inside the lodge harmony was to reign between man and man. The fathers planned well. They well knew what subjects would be likely to bring about bitterness and divisions, and anned them completely. Who are we that we should demolish so carefully built a system, with no definite assurance that good will come of it?—*Masonic Chronicler*.

A POWER FOR PEACE

At the recent Knight Templar conclave, held at Miami, Fla., the then grand commander, Andrew D. Agnew, of Milwaukee, Wis., stated: "If members of the churches and fraternal organizations throughout the United States practiced what they preached, and there was a stronger spirit of united brotherhood, the present strike conditions would probably not exist."

This sound philosophy was demonstrated quite recently in Lansing, Mich., where the knights templar met in conclave. It is stated that upon arriving in that city, the knights discovered a very serious strike situation. Such hostility was manifest between the respective factions that the knights were warned not to attempt the parade. But the official in charge of the parade stated that the Templars would march under the Stars and Stripes and that no one would stop them. Thus the impressive ranks of the uniformed knights, accompanied by their stirring march music, "Onward Christian Soldiers," swept down the main thoroughfare, and the erstwhile warring ele-

ments of strikers and strike breakers stood in awe and seemingly forgot the unhappy economic condition existing in the city. It is stated that the presence of this great body of Christian Masons in Lansing not only made a profound impression upon the business men and residents, but occurring as the conclave did during the throes of a city-wide strike, it had a very beneficial influence upon strained conditions and was largely responsible for restoring the city to normal conditions. Evidently, the knights templar believe in "practicing what they preach."

GRAVE OF EARLY GOVERNOR?

News from Cambridge, Mass., has it that an ancient brick-lined tomb, recently discovered by federal workers while recording graves in old Christ Church burying ground, is thought to be that of Jonathan Belcher, royal Governor of Massachusetts Bay Colony and New Hampshire from 1730 to 1741. It is known that Governor Belcher was buried in Cambridge in 1757, but the site of his grave was forgotten, although in late years many searches have been made for it.

Governor Belcher, born at Boston, January 8, 1682, was the first native-born American known to have become a Mason. He received his Masonic degrees in England in 1704, thirteen years prior to the institution of the Grand Lodge of England.

A GENEROUS BEQUEST

C. C. Crabb, of Chicago, Ill., who passed away in that city on January 5, 1935, at the age of eighty-three, left an estate valued at \$416,589.81. According to his will, the probating of which has recently been completed, \$365,681 of this amount goes to the Masonic Orphans' Home at La Grange, Ill.

He had been active in Masonry for many years.

GOVERNOR HITS GAMBLING

Gov. Herbert H. Lehman of New York State, like his fellow Governor, James V. Allred of Texas, has gone on record as opposing gambling. Both of these eminent officials are members of the Masonic fraternity.

The New York Governor recently closed the National Kennel Club's dog track at the Mineola fair grounds, and furthermore, ordered all district attorneys and other law-enforcement officials in New York State to proceed at once against all persons who "conduct and participate in gambling and betting at dog tracks."

HONORS POLISH HERO

A new Masonic Lodge was instituted regularly at Chicago, Ill., and was named Casimir Pulaski Lodge. The occasion was attended by 400 Masons, many of whom had been born in Poland or were of Polish descent. Kosciuszko Lodge No. 1085 of New York City, another Polish Masonic body, presented Pulaski Lodge with a handsome set of filigreed sterling silver square and compasses for use on the altar.

Casimir Puleski is the consummation of the hopes of a group of Polish members of the fraternity who, some nineteen years ago, banded themselves together as the "Pulaski Craftsmen's Club" with a view to some day organizing a Masonic lodge among their brethren to the end that they might be thus afforded a fuller opportunity for exerting their best endeavors in promoting and diffusing the general principles of Freemasonry.

Count Casimir Pulaski was born about 1748, in Poldolia, Poland. He served with the Continental Army during the American Revolution as Brigadier General of cavalry and distinguished himself as a fearless and courageous officer. He became a Mason in a Military Lodge in Georgia in 1779, and passed away near Savannah, October 11th of that year. On March 21, 1824, the Grand Lodge of Georgia laid the cornerstone of a monument in Savannah to his memory, on which occasion General La Fayette presided. There is a handsome bronze equestrian figure of Count Pulaski in a small park facing Pennsylvania Avenue in Washington, D. C.

MASONIC PARTICIPATION

IN EXPOSITION

The Grand Lodge, F.&A.M., of California, is considering plans for activities during America's World's Fair of the Pacific, otherwise known as the 1939 Golden Gate International Exposition, to be held in San Francisco Bay on the world's largest "man-made" (reclaimed) island. This great reclamation project—the largest island ever made by man—was constructed with WPA funds under the direction of U. S. Army engineers at a cost of \$3,800,000.

The California Grand Lodge has in mind a special event, to be known as "Masonic Day." Members of the Mystic Shrine are likewise making plans for the exposition, Islam Temple of San Francisco having requested that a date be set aside for the Shrine in the early spring of 1939. Knight Templary may also be represented at the fair, and according to Grand Recorder Thomas A. Davies, the Grand Commandery, K.T., of California, will probably hold its 1939 convention in

either San Francisco or Oakland. In that event, a day will be set aside for the organization, with a grand parade and many special events.

The site of the fair is known as "Treasure Island," and is situated in the middle of the bay between the sections of the great San Francisco-Oakland bridge. It is 400 acres in extent. One thousand workmen are now engaged in building activities on this site. Among other structures being erected is a concrete and steel tower 400 feet in height, the architectural keynote of the grounds.

This pageant of the Pacific will celebrate not only the completion of the world's greatest bridge, but the advancement of human welfare insured by the latest developments of science and engineering skill. It is understood that California has appropriated \$5,000,000 for the fair, while the Federal Government has appropriated \$1,500,000. Nearly half the states of the Union and eleven foreign nations have already taken steps toward participation in this event.

PHILALETHES FELLOW

HONORED

In the *Chaine d'Union* of Paris and the *Revue Maconique* of Brussels for June, there is an account that says that on May 13, 1937, the Parisian Lodges, "the Students" and "The Masonic Tradition" in joint session witnessed the delivery in an imposing ceremony at the Temple of 16 rue Cadet, in the course of which Brother Oswald Wirth, editor of *Le Symbolisme* of Paris, delivered to F. Corneloup his diploma as Fellow of the Philalethes Society. Brother Corneloup then delivered a eulogy of his predecessor, the much regretted Brother Armand Bedarride. Bro. Groussier, grand master of the Grand Orient of France, was present at the ceremony, and pronounced a stirring allocution.

MONUMENT TO

FAMOUS FILIPINO

MASON UNVEILED

The Grand Lodge of the Philippines unveiled, with fitting ceremonies at Kawit, (Gavite), recently, a monument commemorating the founding of the first Masonic lodge constituted in the Islands, namely, Logia Primera-Luz Filipina.

Carved in pure white stone, against an appropriate background, is the figure of Jose Rizal, considered the greatest Filipino Mason, patriot and martyr, whose birth anniversary is a public holiday in the Philippines. In the absence of Mr. Joseph H. Alley, grand master of the Philippine Grand Lodge, the deputy grand master, Jose Abad Santos, was in charge of the ceremony.

of unveiling, which occurred in the presence of more than 100 brethren.

The impressive monument bears a bronze plaque, containing the following:

In Commemoration of
"LOGIA PRIMERA LUZ FILIPINA"
The First Masonic Lodge Established
in the Philippines in 1856
This Monument Was Erected by the
M. W. Grand Lodge of Free
and Accepted Masons of
the Philippine Islands
Cornerstone Laid February 22, 1937
Unveiled June 19, 1937
The Site Was Donated by
MESDAMES NARCISA
and
HILARIA J. JORGE
Through the Good Offices of Ibarra
Lodge No. 31, F.&A.M.
The Wrought Iron Inclosure Was
Presented by Manila Lodge No. 1
F.&A.M.

HEADS SHRINE

Walter S. Sugden, of Sistersville, W. Va., was installed as Imperial Potentate of the Ancient Arabic Order Nobles of the Mystic Shrine, at its recent convention in Detroit, Mich.

At these annual Shrine sessions, much interest is always manifest as to who will be elected to the office of imperial outer guard, this being the lowest elective office in the Shrine, the incumbent of which may eventually become Imperial Potentate. This year, Karl R. Hammers, of Syria Temple, Pittsburgh, Pa., was elected to this office.

Leonard P. Steuart, of Washington, D. C., past imperial potentate, was elected treasurer of the imperial council. Judge Clyde I. Webster, of Detroit, was the retiring imperial potentate.

Masonry of all ranks was well represented in the colorful Detroit convention, which was considered one of the most successful ever held. Among the outstanding Masons present were Col. Thomas G. Fitch, 33°, Active Member in Kansas of the Southern Scottish Rite Supreme Council and Grand Chancellor of that body; James S. McCandless, 33°, Deputy in Hawaii of the Supreme Council and past imperial potentate, and William L. Vail, 33°, representative of the Supreme Council near that of Mexico.

The imperial treasurer reported that on the life membership plan, established a year ago, he already has received \$121,000, all of which is permanently invested in gilt-edged interest-bearing securities, the interest only being used for the support of the hospitals.

DUKE FOUNDATION AIDS

SHRINE HOSPITAL IN S. C.

Among the contributions made to that great charity of the Ancient Arabic Order of the Nobles of the Mystic Shrine, the Hospitals for Crippled Children, was that of the late James Buchanan Duke, through the foundation established by the terms of his will.

This foundation contriutes one dollar per day for each free bed patient in the Shriners' Hospital for Crippled Children at Greenville, S. C. Since all beds in the hospital are free, this contribution now averages \$22,000 per year, or slightly more than one-third of the entire annual operating expense of that institution.

TEMPERANCE

Temperance as taught in Masonry is not a narrow term. It is not merely abstinence from strong drink, but means temperance in all things and particularly in the use of the tongue. It means that instead of mounting on the hill tops to proclaim a brother's shortcomings we go to him in private and whisper good counsel in his ear.

The intemperate use of the tongue is one of the greatest weaknesses of man. The Brother who in passing the threshold of Masonry professes his reverence for God, and who comes out of the Lodge room taking that sacred name in vain is very often the same man who says that Masonry is good enough religion for him, thus showing that he has a very faint conception of the religion of Masonry if Masonry ever claimed to be a religious institution. Words intemperately spoken cause more reproach to Freemasonry than intoxication.—*The Freemason*.

A COMMUNICATION

Or, de Geneve (Suisse) O Sept. 1937
L' ASSOCIATION MACONNIQUE INTERNATIONALE

To All Masonic Obediences Throughout the World

Au T. I. Ill. F. A. H. Moorhouse, Boston:

I have the honour to inform you that the next Convention of our Association, which is to meet in September 1938, will pursue an enquiry into "The Possibilities and Means of Rapprochement between Regular Masonic Authorities throughout the World."

To make this study more complete and profitable to all Grand Lodges and to all Freemasons, I should be grateful if you would invite your Lodges and Brethren to send me a memorandum embodying their ideas on this important problem.

The subjects studied at previous Conventions were the object of reports

and publications that the Masonic Press noted with interest. There is no doubt that those emanating from the study chosen for the 1938 Convention will evoke a still wider interest in Masonic circles; the International Masonic Association, then, is counting on the generous co-operation of all Brethren who aspire to the era of universal brotherhood and peace and who believe that a still closer union of all Freemasons throughout the universe is one of the surest means of bringing it about.

The memoranda should reach the Chancery of the International Masonic Association before the end of March 1938. They will form the subject of a general report to be submitted to the Convention and communicated to all Masonic Authorities, as well as to all those participating in the study in question.

I remain, Brethren,

Yours fraternally and obediently,
J. MOSSAZ, Grand Chancellor.

NINETEEN SAILORS

Nineteen young men serving on the U.S.S. Saratoga were initiated into Battle Fleet Chapter, Order of DeMolay, August 16, 1937, in the Masonic Temple at Bremerton, Wash.

During the initiatory ceremonies, the offices were filled by members of Bremerton and Battle Fleet Chapters. Mr. William Josephson of the former presided as master counselor during the ritualistic work.

Many Masons from the Saratoga—including Chaplain Shrum, who delivered an interesting address—and from nearby Masonic Lodges were present.

VIENNA GRAND

LODGE HONORS

ENGLISH MASONS

Freemasons' Hall in London, Eng., was the scene of an impressive ceremony at which time the presentation of honorary membership in the Grand Lodge of Vienna was accorded to the Earl of Harwood, pro grand master of the United Grand Lodge of England, and Gen. Sir Francis Davies, deputy grand master of that grand lodge.

Artistic diplomas of honorary membership, designed and executed by Viennese artists, together with the jewels and collarettes of the grand lodge of Vienna, were presented the distinguished English Masons by Deputy Grand Master of the Grand Lodge of Vienna Carl Count Lonyay, who came to England especially for this occasion. Count Lonyay is the nephew of the Archduchess Stephanie, daughter of the late King Leopold II, of Belgium and widow of Crown Prince Rudolph of Austria. The presentation

was carried out in the presence of a number of leading English Masons, including J. Russell McLaren, president of the board of general purposes. Deputy Grand Master Lonyay stated that it was a great personal gratification to present the diplomas and insignia to officers of his majesty's army, as he himself was an army officer holding a commission in the Royal Hungarian Hussars.

CANADIAN MASONS

HONOR OHIO

Sixty-six officers and members of St. George Lodge, Toronto, Canada, were the recent guests of rooklyn Lodge No. 454, Cleveland, Ohio, in honor of Grand Master J. Philip Perry, of the Grand Lodge, F.&A.M., of Ohio, at the annual reception by the 61 lodges of the 22nd Masonic District. District. The Canadian brethren conferred the Master Mason's degree upon one of their candidates according to the Canadian ritual.

The visitors were met by a committee at Buffalo, escorted to Cleveland, taken on a sightseeing motor trip, and given a banquet at the Brooklyn Masonic Temple. A concert by a Mystic Strine band preceded the opening of the lodge. The national colors of both countries were displayed, and at the conclusion of the degree, the 2,000 Masons present joined in singing the *Star-Spangled Banner* and *God Save the King*.

THE PRESS OFTEN

CREATES FALSE HEROES

The modern press is too much given to aggrandizing persons who have added something worth while to the sum total of the world's achievements. This exaltation is proper within due bounds for obvious reasons, but for usually obvious reasons the press should stick to facts when building its idols and heroes out of the stuff of their lives. To do otherwise deceives the people, does a real injustice to the person thus eulogized, and in light of the whole truth often makes him appear a sham or, in common parlance, "a stuffed shirt."

A recent illustration of the tendency of the press to accentuate the high lights in the achievements of a noted person may be seen in the stories which

DOES NOT SHARE NAZI VIEWS

A recent issue of the *Deutsches Echo*, a German-American newspaper published in Miami, Fla., was largely devoted, both in editorial and news content, to Freemasonry. This particular issue came out during the Knight Templar Triennial Conclave in that city, and bears in large type on the

first page the following: "Welcome Knights Templar to Miami." There appears directly below a picture of Frederick the Great, eminent Monarch and Freemason, but we are particularly impressed by the following line of type nearby: "What Is Germany's Idea About Freemasonry Today?" Turning to another page, we read that according to a proclamation issued by the Hitler regime on July 16, 1936, with the seal of the government, an anti-Masonic book, *Freemasonry Unmasked*, was given official sanction and welcomed as an excellent weapon to wield against "the blind followers and believers in Freemasonry." Then appears a series of statements which are absolute and unqualified lies. The very first blames the World War on President Wilson, and attributes the blood-lust of this mild-mannered Chief Executive—costing the lives of millions of men—to the fact that he was a Mason and morally not responsible.

Mr. Wilson was not a Mason, nor had he anything to do with creating the World War. It is useless for German historians, writers, Army officers, etc., to attempt, by the use of malicious falsehoods, to exonerate themselves from the dark and bloody part the Fatherland played in bringing about this terrible world conflict. The *Deutsches Echo* answers the calumny contained in *Freemasonry Unmasked*, pointing out the important part Masonry has played in the life of Germany. This is supported by statements made by Frederick the Great and other leading Freemasons. Reference is also made to those distinguished Masons who had so much to do with the creation of our Republic and the following is extracted: "In America, where Freemasonry is in full bloom, it has to accomplish a special task when humanity is threatened: to show to the world that humanity must not die and will not die so long as there is still a genuine Freemason living on American soil. The history of America is most powerful proof that national feeling and Freemasonry can be united in one person in the purest and most beautiful harmony, and the leaders of the American people are witness to it."

STUDY OF CONSTITUTION

An interesting feature of the recent session of the Grand Lodge, A.F. & A.M., of North Dakota was the holding of finals in a state-wide oratorical contest, the third which has been sponsored by the grand body. The subject selected was "The Constitution of the United States—Palladium of Our Liberties," and nearly two thousand junior and senior students from the public high schools of the state took

part in the preliminary contests. The Grand Lodge Library prepared and distributed material relating to the history and significance of the Constitution, and Dr. Wm. J. Hutcheson, executive secretary of Masonic service and education, had general charge.

Local Lodges fostered and arranged the preliminary contests, held in 324 public schools. Winners in these went to the 25 district contests, which were under the supervision of the District Deputies, and those standing first and second in each were matched in six regional competitions. Winners in these were the contestants in the finals at Fargo. The judges awarded the first prize to Alfred Holt, student in the high school at Aneta, N. Dak. Margaret Pate of Graton was given second place, and Marjorie Newhouse of Wildrose was third.

The study given to the federal constitution by the contestants, and the attention called to this timely subject throughout the state by the contest, marked it as one of the outstanding contributions of the year to civic education and enlightenment.

VERMONT JOINS THE

MASONIC SERVICE

ASSOCIATION

At its last annual communication the Grand Lodge of Vermont joined the Masonic Service Association.

The steady procession of grand lodges which has made this organization grow steadily during the past five years, is the Masonic seal of approval upon the wise plans and policies of the present Board of Executive Commissioners, and the labors of the executive secretary.

Following the reorganization in 1929-30, a new board and a new secretary planned a new and different program. Old mistakes were rectified. Old plans which had proved unworkable or too expensive were discarded. New activities were arranged. All debts were paid, a budget set up, and more important, lived up to. The association now has substantial assets, no debts, and in five years has won for itself the confidence of American Freemasonry. It is doing its job.

The lodge room plays, programs, Masonic games, entertainments, all with a Masonic educational purpose and plan, are extremely popular. The fraternal world has been hungry for Masonic entertainment, but, except for the inevitable and too often labored "oration" by a "distinguished visitor," such entertainment has been hard to get. With the lodge plans developed by the association, any lodge may now stage a vivid evening without expense.

The many Digests on matters of importance, showing the trends in American Masonic life, have been acclaimed everywhere; no other organization has undertaken to find out so much about Masonry in this country, or so well provided sympathetic understanding of East by West, North by South.

The Association's Relief Fund for Kentucky flood sufferers demonstrated anew that an organization which can impartially and unexcitedly survey a disaster need and send forth the facts, can and does collect money for the afflicted with maximum results and minimum expense. (This campaign cost contributors exactly nothing, the Association bearing all expenses of collection.)

As a power in Masonic education and information, the Association is constantly growing. As a unifying factor in American fraternal life, it has won its spurs. It is for these reasons that grand lodges assume the modest expense of membership, less per capita than the cost of one first class letter per year, and increase the roll at the rate of several every year.

EXCELLENT ADVICE

Mr. Carl E. Croson, Potentate of Nile Temple, Mystic Shrine, Seattle, Wash., recently addressed a communication to the members of that temple, in which he stated that they all recognized the facet that as a prerequisite to membership in the Mystic Shrine, one must be first a Knight Templar or a thirty-second degree Scottish Rite Mason.

Each of these bodies, Potentate Croson continued, in turn has its prerequisite membership, and thus the membership of each noble rests primarily upon his Blue lodge. He stressed the objects and purposes of the Shrine, namely to establish a common ground where all Masons may meet, but added that a noble should never forget he owes his right to membership in the Shrine to prerequisite bodies.

He therefore expressed the desire that each member of Nile Temple make it a "matter of conscience" to visit all of his prerequisite bodies at least once before the expiration of this calendar year. "Let us show every prerequisite body that a noble never forgets he is a Mason," were Potentate Croson's closing words.

This is indeed very good advice, and might be followed with profit by masonry, namely the Scottish and York bodies of so-called higher Bodies of Masons, who should ever keep in mind the important part played in their Masonic career by the Blue Lodge where they first saw Light.

A ROSE UPON THE ALTAR

That is the name of the new Lodge room play just published by the Masonic Service Association. Brethren who have seen any of its three predecessors, all written by Worshipful Brother Carl H. Claudy, know that this, also, will provide a treat.

All his plays are unusual in that none requires stage, costumes or scenery, nor cost any money to produce. All the plays have their action in a Lodge room, and the audience is thus "part of the scenery."

A Rose Upon the Altar is a tender and touching story, which puts a new angle on Masonic charity. The play, in two acts and an interlude, is highly dramatic, and the climax in the second act is warranted to leave the audience gasping and clawing for its handkerchiefs.

Hundreds of Lodges in almost all Jurisdictions have staged one or more of these plays, all of which bring to light the rather astonishing fact that genuine drama can take place in a Lodge meeting.

There are, of course, many Masonic plays. But the vast majority of them require a stage, scenery, costumes, expense, and are seldom attempted except by large Lodges with plenty of resources. These vehicles are designed for any Lodge, large or small, wealthy or poor. It costs nothing to put them on, except the effort necessarily put forth by the brethren who play the various parts. The author accepts no royalty; the Masonic Service Association asks no production fee. Copies of the play are sold by the Association at costs of mimeographing and handling—sixty cents. Any Lodge can buy one copy (indeed, can get it from its own Grand Lodge Library for nothing and typewrite as many copies for the cast as may be needed.

Masters who want a new idea in Lodge entertainment have here a vehicle ready at hand. For lists and descriptions of all four plays, write Masonic Service Association, 700 Tenth Street, N. W., Washington, D. C.

FREEMASONRY AND THE FRENCH CABINET

A dispatch from Paris recently appeared in a Roman Catholic newspaper published in the United States stating that, with the exception of three, all of the nineteen Ministers of the Chautemps Government are Masons; the exceptions being Campinchi, Minister of Marine, Queuille, Minister of Labor, and Chapsal, Minister of Commerce.

The article goes on to state that the Doumergue Cabinet in 1934 had only five Masons among its nineteen Ministers, and the following conclusion is

drawn: "The increasing predominance of Masonic influence in the Government has given rise to the popular joke that 'R. F.' stands not for Republique Francaise but for 'Republic Free-Masonic.'"

Like many another reference to Freemasonry appearing in an unfriendly press, the above is a palpable falsehood. The *News Bureau* is in possession of authentic information regarding the present French Cabinet, which shows that there are but four Ministers who are members of Masonic Lodges under the obedience of the Grand Lodge of France (which is a regular Masonic Body and recognized by many Grand Masonic powers throughout the world), and two who are members of Masonic Lodges under the obedience of the Grand Orient of France (an irregular Body). The first group is as follows: Messrs. Chautemps, Bertrand, Monnerville, Rucart. The second group consists of: Messrs. Violette and Jean Fay.

CHARITY CONTRIBUTIONS BY GRAND LODGE OF ENGLAND

The 1937 Festivals of the Royal Masonic Institutions of England raised the sum of £379,523 1s. 9d. (about \$1,900,000). It is estimated that this amount represents over £1 per head (net) for each member of the English Craft.

The 1937 Festivals take second place over a period of eight years. The smallest total contribution from 1930 to 1937, inclusive, was in 1933, when £213,627 6s. 1d. was raised. The largest was £401,072 4s. 7d. in 1934.

During the past eleven years, 1927-1937, the contributions totaled £3,249,951 9s. 1d. his amount was shared as follows: the Royal Masonic Institution for Boys received £949,746 15s. 10d.; the Royal Masonic Benevolent Institution, £1,053,629 13s. 5d., and the Royal Masonic Institution for Girls, £1,246,574 10s. 10d.

THE CONSTITUTION AND RELIGIOUS FREEDOM

The concordat or treaty entered into between the German government and the Vatican contains a promise on the part of Germany that there shall be freedom of religious worship granted to the Roman Catholics in that country. In his recent encyclical, the Pope complains bitterly because Hitler has treated that agreement as a mere scrap of paper, and has shamelessly violated it both in spirit and in letter.

The Vatican has shown a leaning toward the totalitarian State as a form of government, and is wont to make bargains with such nations, similar to

the concordat with Germany—agreements which on their face recognize the right of these governments to tolerate a sect or form of religion, or to deny it the privilege of existence within their borders. It is prone to regard with suspicion and distrust a democratic and popular form of government such as our own.

Yet here in the United States such a situation as that complained of in Germany could not exist. I would be impossible for this country to be a party to such a bargain. It is beyond the power of the American government to tolerate any religion. For the people, from whom all governments derive their just powers, have here delegated no such authority. On the contrary, the American people have declared in the Constitution: "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*" The God-given right of each individual to worship his Creator according to the dictates of his own conscience is here held to be complete and inalienable.

Yet an authoritarian Church is placed in a quandary in accepting the freedom of worship which here is the right of its adherents. For it is all too clear that it would be inconsistent to admit that governments derive their just powers from the consent of the governed, and yet deny that the same thing is true of a Church.

So the Vatican continues to claim for itself temporal power, to proclaim its belief in the divine right of kings, and to make its concordats and protocols with monarchs and dictators. It would fain establish diplomatic relations even with the United States, and bargain with this government, not for freedom of its members to worship according to their beliefs, for that right is declared and protected, but rather for some form of acknowledgment of its own authority over the souls and consciences of men. Such recognition is evidently beyond the power of this government to give, and it seems clear that it could consistently take any action which would recognize or admit such authority.

So the Vatican finds itself in the anomalous position of accepting and taking full advantage of the freedom of worship which prevails in this country, and at the same time denying the truth of the principle on which that freedom is based.

Americans, whether Protestants or Catholics, or whatever may be their creed or religious belief, must continue firm for full liberty of thought and conscience, with all the implications which that basic principle contains.

CATHEDRAL SERVICES

On June 13th, a Masonic service was held at Worcester Cathedral, England, in which over a thousand Masons, members of fifty lodges, participated. The service was attended by a number of leading English Masons, including Gen. Sir Francis Davies, deputy grand master and provincial grand master for Worcestershire of the United Grand Lodge of England, who read the lesson, and Deputy Provincial Grand Master Alfred Allen, together with many Grand and Provincial Grand Officers. Among those taking part during the service were the Rev. R. A. Haysom, assistant provincial grand chaplain, Vicar of Northfield, who preached the sermon, the Dean of Worcester, Dr. Arthur Davies, the Rev. B. J. Isaac and Canon R. E. Hutchinson.

Members of the Masonic Study Circle of London visited Salisbury, June 5th, as the guests of the Elias de Derham Lodge No. 586. The following day they visited Salisbury Cathedral and other historical buildings.

A "MASONIC-MINDED" FAMILY

Trenton (Mo.) Masonic Lodge No. 111, held a special communication on June 4, 1937, for the purpose of initiating William Ray Denslow, son of Ray V. Denslow. The latter, who conferred the degree upon his son, was acting in the capacity of actual Master of Trenton Lodge, having been elected and installed into office the previous evening. He had also served this lodge in 1912, as Master and was Grand Master of the Grand Lodge of Missouri 1931-32.

Following the degree, the candidate in a brief address to the lodge stated that the Denslow family was "Masonic-minded" in that four generations had been members of that Lodge, the great grandfather, William V. Denslow, by affiliation from a Lodge in Iowa; the grandfather and his father, William M. Denslow and Ray V. Denslow, by affiliation from a Lodge at Macon, Mo., and himself the only one of the family to join by initiation. During the degree work, the new paraphernalia recently given the lodge by one of its members was used for the first time.

LODGE VISITS

ITALIAN CHURCH

Officers and members of Hesperia Lodge, A.F.&A.M., of Boston, visited the Italian Baptist Church of Wakefield, Mass., recently, in a body to listen to a sermon by the pastor, the Rev. Theodore De Luca. The subject of the sermon was "The Crisis of Freemasonry."

In the course of his remarks, the pastor said that grave barriers con-

fronted the Craft in Continental Europe. There, in the countries where Masonry has been exterminated, he pointed out, freedom has been crushed.

Declaring that the ideals and principles of the Masonic fraternity have been maintained only by the closest vigilance and struggle of its faithful members, Reverend De Luca urged every layman and officer to be on watch to expose and combat any and every agency that may run counter to the principles of the Craft, which, he added, stand for the ideals incorporated in our own declaration of independence and constitutional government.

June 20th marked the tenth annual visit of Hesperia Lodge to the Italian Baptist Church of Wakefield.

VENERABLE

KNIGHTS TEMPLAR

There are but two Knights Templar affiliated with the constituent Commanderies of Kentucky upon whom the Templar degrees were conferred over sixty years ago, namely, Charles Rieckel of Cynthiana (Ky.) Commandery No. 16, and Mathews S. Bradley of Bradford Commandery No. 9, Georgetown, Ky. The former was born October 27, 1835, and was knighted on May 4, 1872. The latter was born September 17, 1852, and was knighted on April 13, 1877.

HAPPY BIRTHDAY AT 103

Charles H. George of South Paris, Me., went down to the postoffice one day recently and found about a hundred of his fellow-townpeople gathered there to pay him their respects. It was his 103d birthday.

The postoffice block was decorated and an automobile equipped with sound amplifiers shouted "Happy birthday, George," and blared forth music befitting the occasion.

Mr. George is the oldest survivor of the Civil War in this territory and the oldest member of the Masonic order in the United States.

FAR NORTH TRADER

Charles D. Brower, who with Sergeant Stanley R. Morgan, U. S. Signal Corps, recovered the bodies of Will Rogers and Wiley Post when their plane crashed near Point Barrow, Alaska, has retired from his business as trader in the far north. His retirement took place on his seventy-sixth birthday last spring.

Both Brower and Morgan are Masons. The former joined Century Lodge No. 100, South Orange, N. J., in March, 1883, at the age of twenty-two, and the latter, who is in charge of the Weather Bureau at Point Bar-

row, and other Government affairs, is a member of King Solomon Lodge No. 60, Auburn, Wash.

Mr. Brower is officially credited with aiding in the rescue of nearly 400 persons, some of whom were crews from vessels crushed by the ice floes, during his some fifty years of service on the farthest North settlement on the North American continent.

MASONIC RELIEF ASSOCIATION TO MEET IN BALTIMORE

The 22nd Biennial Convention of the Masonic Relief Association of the United States and Canada will be held in the City of Baltimore, Md., on October 18 and 19, 1937. Headquarters of the meeting will be at the Lord Baltimore Hotel.

The Masonic Relief Association, which aims to create a greater interest in the problems of Masonic relief and to establish closer cooperation between the Grand Lodges and the Boards of Relief in the two countries, held its first convention in Baltimore in 1885.

The program for the 1937 convention, according to R. B. Dargavel, president of the association, contains a number of features of special interest to the representatives of all grand lodges and Masonic relief boards, who are cordially invited to attend.

The secretary of the association is E. Earle Axtell, 43 Niagara Street, Buffalo, N. Y. The address of the president of the association is 234 Evelyn Avenue, Toronto 9, Ontario.

BAN ON SWISS FREEMASONRY UNDER CONSIDERATION

The Federal or National Council of the Swiss Government has lately had under consideration the referendum initiated by the Frontists looking toward placing a ban on Freemasonry and other fraternal institutions in that country.

The speakers for the Liberal-Democratic faction, the Catholic-Conservatives, the Liberal Conservatives, the Farmers, the Socialist-Democratic and other conservative groups opposed the referendum on the ground that it was anti-democratic.

Federal Councilor Baumann emphasized the fact that nothing had been brought to the attention of the Federal Council, which would indicate that the Freemasons were either dangerous to the civil authority or contrary to law.

The Federal Council voted 106 to 2 to recommend the rejection of the referendum by the Swiss people.

All Sorts

IN RETROSPECT

I'm bitten by gnats and mosquitoes,
I twitch and I itch and I scratch;
My face is all blistered from sunburn,
My shoulders are blistered to match.
I haven't a cent in my pockets
(Though that's not a new situation),
I'm broke and in debt and my stomach
upset;
I'm back from my two weeks' vaca-
tion.

I lived on potatoes and bacon,
I slept on a rickety cot;
The nights were exceedingly chilly,
The days unbelievably hot,
We spent half our time washing dishes,
The other half cooking the food;
Our lives, you'll concede, were quite
simple indeed;
In fact, they were fearfully crude.

I'm lame and I'm blistered and bitten,
I'm shy on my sleep and my rest,
I suffer all forms of discomfort,
My outing was rough at the best;
And now that I'm here in the city,
Where beds and the eating are good,
Think you I'd go back, if I could, to
our shack?
OH BOY, you can be sure that I
would.

—DELCO DOINGS.

BOTH GLAD

"Did father leave an order with you
this morning for a load of wood?"
asked a strange but attractive young
lady of a well-known planing mill
man.

"I don't know, miss," he replied.
"There was a gentleman in who said
to deliver a load to a driver who would
call, and said it was for Mr. Zell."

"Yes, thank you," she said, "I'm
Gladys Zell."

"Eh, what?" gulped the mill man.

"I'm Gladys Zell," she repeated.

"Oh, yes, of course," he replied, "so
am I."

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Young Lady: "No, I am too danced
out!"

Young Man (a trifle deaf): "You're
not, madame, you're just pleasingly
plump."

NEW

Sweet Young Thing: Now what are
you stopping for?

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Sweet Young Thing: Well, at least
you're original, most fellows run out of
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